R

000 858 children. It is remarkable that there is so much freedom exhibited by the children all over here. They do as they please evidently.

463 212 622 Nearly everyone is a farmer here, but to be kepala kampong, kapitan, secretary, or the like, an individual must be literate. There are, however, illiterate kepala kampongs, but they must use a literate mandur to help them with the work. There are no openings for clerical people or the like.

[874] 787 [754] [756] [844] The only seminary here is for priests, and as yet there are no students there from here. The bisa mari (sorcerers) are not trained. They get their call in dreams. They are about equally male and female. The dukun also get their call in dreams. However, the ones who are midwives learn from mothers.

463 438 ●335 There are no specialists at all. The local population must buy even its ironwork elsewhere. They do not even have carpenters here. Anyone can build a house. This place exhibits a very low level in all such things except weaving. They now learn music in school.

373 Many children who are clever and would like to advance in school cannot do this as it costs fl. 10.00 per month for a higher education. There is plenty of heartache here. Perhaps there is not so very much yet, actually.

212 Fifty years ago no one could read or write, not even in the Ende script.

197 One hundred per cent of the people here speak Ende, including the foreigners from Savu and the Chinese. The latter did not speak Ende when they came in, but after a year they could.

Only about one hundred can speak Malay. No one speaks Dutch. The children are starting to learn a bit of Dutch in school now, but this is evidently only in the higher school.

There are no other languages spoken, except, of course, Chinese and Savu. They say that they

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778 high hill, which is otherwise bare, like most
776 of the land here. It is taboo, as special
824 darat dwell here. And now I see many such sacred groves in the hills, carefully left when the land was cleared. It is as though they have to leave places here and there for the darat whose trees have been largely cut away. One has to watch out for feelings of the spirits always. The assistant also uses the word roro for spirits in general.

346 As the big timbers are carried in, the bear-
776 ers sing all the time, moving about slowly, and
533 telling the setan not to sit on the timber and
824 make it heavy. A small girl, elaborately dressed, sits on the timber, showing the setan that someone is already sitting there, so that they won't. A flag is set on the timber (now usually a merdeka, red and white flag) to show the kampong folk from two to three kilometers away that they are coming. In the kampong, they begin to beat gongs and drums "to receive the wood" into the kampong. They may not be quiet as the wood enters. There is much singing, etc.

[335] While the carpenters are at work with modern tools on the house, the gongs and drums are beaten constantly (technology and adat). There has been trouble here in Tjantjar with the tukang from Ruteng. The timbers were already set
[578] when an argument started over the contract, etc. Tempers rose, and the carpenters picked up their tools and left for Ruteng. I saw them on the road two days ago. Now the kampong folk are worried stiff because there lies the wood and there is the wood in the half-finished house, and nothing is being done. The wood may get impatient or angry, and if so they will always have trouble with the house. And this is important, as it is the main house, the cult house,
[753] of the kampong. Also, if the wood gets angry, there will be illness and all sorts of troubles.

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624 gendang (the aradjang pattern) from the head tuan tanah of the original kampong.

166 609 [443] [335] The groups of people who visit the village more or less regularly (actually only occasionally) are as follows: (1) pastors, (2) traders to buy stock, Chinese, Arabs, etc., (3) a Chinese pedlar who comes with a coolie carrying a pack, (4) government men, and (5) specialist carpenters who come to build houses.

They stay for a short time only, except for the carpenters, who stay for about two months.

One other class is important. It comprises the outsiders who have gardens in the kampong. They come to work in their gardens, stay awhile and leave. They sleep with the kampong folk as their guests.

[584] Family relationships are definitely interrupted by migration. Usually one starts the ball rolling by marriage or by buying a garden, and then relatives follow. This is important in regard to marriage because the young folk become acquainted in this way. It is a case of "propinquity".

166 609 518 The immigrants must follow the local adat absolutely. They take part in the same rituals, pay the tributes of the land, etc. Thus there is no trouble. However, there are occasional difficulties in managing the gardens. For example, the local people become jealous of the outsiders who have big crops, or argue one way or the other. There is not much trouble, however, and usually things are quite serene.

[783] There are no specific ideas about the outside world. Still, when one returns after a long stay in some other place, they have a rite to "clean the dirt." I am informed that there is no opposition shown toward those who accept the outsiders. However, I wonder if there may not be at certain times. Evidently there is no policy of "exclusion," and my guess is that if outsiders are not welcome they are told so and that is all.